

THE SUFFICIENCY OF THE SPIRIT:  
TEACHING WITHOUT HUMAN LEARNING.

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# S E R M O N,

Preached before the Learned and Celebrated

Mr. JOHN GOODWIN,  
MINISTER of COLEMAN STREET, LONDON.

By SAMUEL HOW, Cobler.  
PASTOR of a CHRISTIAN CHURCH in LONDON.

*We speak not in the Words which Man's Wisdom teacheth but which the HOLY GHOST teacheth: comparing spiritual things with spiritual. But the natural Man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

PAUL to the CORINTHIANS.

This SERMON was preached in LONDON, above 140 years ago, and being out of print, is now offered to the Public, as a curiosity, on these considerations. First, The Doctrine contained in this Sermon, enraged Mr. GOODWIN to such a degree, that he put a stop to it's being printed in London, therefore it was sent over to Holland, and printed there. And Secondly, When the Author died, he was not allowed what is called a Christian Burial, therefore was interr'd in unhallowed ground.

THE EIGHTH EDITION, CORRECTED.

ABERDEEN:

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To all who Love the TRUTH in Sincerity,  
Light and Understanding be Multiplied  
through Jesus CHRIST.

CHRISTIAN READER,

THE Apostle Paul declares, that the Lord will destroy the Man of Sin by the spirit of his Mouth, and the brightness of his coming (a) : and thus witnesseth the Spirit, that when it shall so come to pass, the Vial of God's wrath shall be poured out on the Throne of the Beast, to the darkning of his Kingdom, and discovering of those strong delusions, whereby he hath long deluded the World, and that then the Men of that Throne " shall gnaw their tongues with sorrow, and shall blaspheme the God of heaven," (b), and then the following (c) is added.

All which to me appears to be fulfilled and made good, concerning this following Event, now when the Lord by his Word the Breath of his Mouth, hath thrown out some small of the bottomless Pit, which I conceive to be Human Learning, which is so much magnified, as a Help to understand the mind of God.

This Matter hath vexed and tormented the Men of that Throne, that even He himself (c), at whose Request I was caused to open this portion of Scripture (d), hath (as I am credibly informed) reported about this City, that I made a Calf (meaning a false and unfound Exposition), and when I had done, doctored it ; herein exposing not only me, but the Truth itself, which I have in this point delivered, to the detision and contempt, and nable talk of such as incise rather to be deceived, and believe their learned Teachers on their bare Word, (having the Faith of our Lord Jesus Christ, the Lord of glory, with respect of persons) than to review and justify the Truth of God, if the Messenger is weak and unemphatic, and his Message in Power, with much Plausib; and Demonstrations of the Spirit, and not beautified with the Excellency of Speech, and swelling Words of Man's Wisdom, which is vanity to God ; it offendeth and opposeth the Simplicity of his way to the Dispensation of the glorious Mystery of the Gospel. And there-

(a) 2 Thess. vii. 9. (b) Rev. xvi. 10. 11. 12. (c) 2 Thess. v. 13. (d) 2 Pet. iii. 16. 17. 18. 19. 20. 21.

## To the READER.

Simon Peter Did to Simon Magus. " They  
" have neither Part nor Lot in this Matter."

But yet such Men as would carry the shew of Godliness, should  
remember the Counsel of the Apostle, " That subtle Carnagry and  
" Things not seemly," tho' for my own part (I bless the Lord  
for it,) it was to me a more strong confirmation, that I have the Truth  
on my side: For that was Jesus Christ our Lord served by the wise  
and learned Pharisees, when he taught them such Doctrines as  
pleased them not (a): And thus was Paul, the preacher of Righte-  
ousness, dealt with by the Learned Athesians even for preaching  
Jesus and the Resurrection (f). Likewise I read in Heb. xi. that  
Job, in former times, was part of the Trial that the Lord ex-  
ercised his wise ones with, even Mockings. And therefore, (as our  
Saviour teacheth me), I have in this case great cause to be glad and  
rejoice, for they having so served Jesus Christ my Lord, and his  
faithful Followers, when what am I; that I should be one of the  
number, that have so large encouragement and reward promis'd (g).  
I shall therefore quietly pass by all such things, and only with Job  
in his distressed condition, crave that he, and all they that have  
done this thing, will " suffer me to speak, and when I have spokē,  
" mock on (h):" seeing as the Servant of God said, " Indeed be-  
" cause ye are the people only, Wisdom must die with you (i);"  
so will I make bold to say to you also. Yet for all his Under-  
standing, and such others that heard me, they fail'd of Zeal for God  
and his Glory, in that they fought not to suppress and throw down  
that Calf of Dishonour, which must needs (being an Idol) be a high  
prosecution in the Eyes of his Glory, and which he that put me to  
the exercise, excepted against, when it was finished, and with much  
passion manifested his great dislike thereof before many witnessess;  
wherefore he ought especially, and was then lovingly requested by a  
Friend that was there present, for the satisfaction of all that Assem-  
bly, to instance, if not in all, yet at least in some particular Scripture,  
wherein I had perverted it, seeing he had openly cast an Aspersion  
on all that I had said; but neither he, nor any of his profession, tho'  
many were then present, did moderate this talk; but yet to this  
Day hath he, or any of them endeavoured it: So it may appear  
that my error was not so great, or none at all; that they could  
prove; or else their Zeal to God and his Truth, and their Charity  
to me and others, is very small. And if there were a Calf, it was  
their

(a) Luke xvi. 21. (f) Acts xxii. 18. (g) Matth. xvi. 12.

(b) Job xxi. 3. (i) Job xii. 2.

Human Learning and Writings, which the Men of that Time had, and they themselves desired about it : whilst I, to their great grief and discontent was labouring with all the power and might that God infested me with, earnestly to cast down, grind it to powder, and so blow it away with the Word of God, the Breath of his Mouth : Whether it be true or not, I recommend to the Judgment of all such as love and know the Truth, not doubting but there will be some found, that out of Love will reprove what is amiss, and so "turn the Sinner out of the Error of his Way," tho' sometimes (as in Job's case) "Forge Lies, who are Physicians of no value."

For God, who knows the hearts of all Men, knows that it was not my intent at that time to have meddled in this Argument, nor with this Scripture, "till the night before I spoke from it, because I knew if I did, it would be offensive as it hath prov'd ; and what I did herein, was by the advice of friends : But now I see that God's hand was in it, and I doubt not but for good, tho' it is, and may be my portion to suffer deeply for it ; but for men to be offended at the Truth, and such as declare it, is no new thing, even for the Builders themselves to stumble at the Stumbling Stone (A). But leaving all such to stand or fall to their own Lord, something remains to be spoken concerning the Matter following, for the preventing of such things as may further be objected against it.

1. Tho' the Matter be the same in substance that it was at the first delivery, yet somewhat may be, and is wanting, which was then said ; and more is added in other respects than what was spoken at that time, which I thought fit to give notice of.

2. Another Exception, and that of great Moment, is, that I have blasphem'd against Jesus Christ, in saying, that he was without Human Learning.

Now besides what is answer'd hereunto in the first Objection, belonging to the first Doctrine, if any yet remain unsatisfied, and will affirm the contrary, " Let them declare (as the Apostle said) who was his Counsellor ? and who taught him ? and he shall be recompenced (A)." The Scripture tells us, that " He knew his Wisdom and Stature," and so couples them alike together. Now none will affirm, that he learn'd his Stature, then from the like will I affirm, that he learned not his Wisdom, no more than he did his Stature ; and so if none taught him, then must it needs follow, that he was without Human Learning : for we in common speech call them Unlearned which were never taught, as did the Jews (m) ; and

(A) Mat. xxviii. 25. Acts iv. 11. Isa. viii. 14, 15.

(m) Rom. xi. 31, 35. (n) John viii. 47.

and Learning professe themselves to teach; so that it's but requisite, if any do so affirm, that they should declare his Teacher, which if they can't do, why then should they affirm him to have Human Learning? If the matter be rightly consider'd, it will be found Blasphemy for any to affirm that he had Human Learning, seeing that he so doing, they call in question the perfection of his Manhood, as if there were any that could teach him; seeing all grant, that the Master is above the Scholar: And the Scripture witnesseth for me, that at 12 years old, such was His Wisdom, observ'd amongst the Doctors, that they were astonish'd at his Understanding and Answers (a); and doubtless it was part of their great wonder, that He was not learned; as it was the Council's wonder also concerning Peter and John (a). Therefore, for any to affirm him to be taught by Men, is to take that Glory from him, which he had of his own; and so they are more like to them that Blaspheme.

3. It is also very likely, that Pride and Vain Glory will be imputed to me, (as it hath been already,) that I being as I am, should undertake to maintain that, which all godly and learned Men are contrary to me in.

To which I Answer, that it is no strange thing for the Servants of God to meet with such hard treatment; even for declar'g of the Truth; for so was Joseph treated by his Father and Brethren (b); and so was David us'd, for speaking for the Lord (c); likewise, Paul was scoffed at by the learned Athenians (c). Therefore, seeing it hath always been so with God's Servants, why should I think it strange "to be judged of men (c)," whatever they be, tho' godly, wise or learned. "it makes no matter to me, God is no Acceptor of Persons (d);" And therefore I hold it sufficient to say with David,

" Is there not a cause? seeing that there is none that I know of,  
" that will stand up for the Lord, against those that defy the Host  
" of Israel (e);" because they are not Goliath-like, men of stature,  
having Bows of Brass, and such like Furniture, therefore the fleshy  
hearts of men will not allow them to look such in the face, and all  
because they are so strongly attached to Man's Strength; altho' the  
Soldiers of the Lord of Hosts may with one Blast of a Ram's Horn,  
thru' the might of God, blow down the strong Wall of this Spiritual  
Jericho (e); seeing the Lord hath said, " Out of the mouths of  
" Babes and Sucklings, He will perfect his praise (f);" and if they

(a) Luke ii. 49. (b) Acts iv. 13. (c) Gen. xxxvii. 18.

8. 10. 11. (d) 1 Sam. xvii. 28. (e) Acts xvii. 18.

(f) 1 Cor. iv. 1. (g) Gal. ii. 6. (h) 1 Sam. xvii. 29.

(v) John xi. 20. (w) Matt. xxi. 16.

should neglect to do so, the stones would cry out. Whence it is to be observ'd, that our Saviour descends from Babes to Stones, and not from Babes to Learned Men; for he hath chosen such to bring forth his "Righteousness as the Light" for He doth not "despite the Day of small things (x)." Now these things considered, why should any, with the proud Pharisees (y), disdain what the Lord will do, but lay their hands on their mouths, and say nothing, because he doth it: and seeing it is the "Lord's doing, why should it not be marvellous in our eyes (z)?" Tho' I doubt not, but the Lord will, in his good time, bring forth one Learned Moses, and another as excellent that way as was Paul (a), and cause them, (disclaiming human excellency,) to magnify the foolishness of God to be wiser than the Wisdom of Men; and so every way convince them of their folly, this way, to his praise.

And in the mean while, let them that can receive this for truth, receive it; and let none be so conceited of learned Men, "as if the word of God came only to them, and from them (b);" as Paul said to some that were puffed up. But let such as are spiritual know, that the Lord reveals his Mysteries to whom he pleaseth, and where he will; and therefore the "Eye of none should be evil, because he is good." But we should learn, as the wise man saith, "That the race is not always to the swift, nor the battle to the strong (c);" but it may so prove, that the little David, without Saul's Armour, only with a sling and stone, thro' the Name of the Lord, may so wound great Goliah of Gath, the enemy of God and his people, as that he may ly grovelling on the ground, to the dismaying of all the host of the Philistines, and great rejoicing of the Israel of God; and this the Stone that is hewn out of the mountain without hands, is only able to do. Therefore, let all that fear the Lord, take heed that they lean not to their own Wisdom, but so much the more that any of us have Wisdom and Understanding, or Memory, and such like natural parts, above others, so much the more let us be watchful and careful over ourselves, as knowing that the "Wisdom of the Flesh" is enmity against God (d), and is ready to exalt itself against the Spirit. And to draw all to a conclusion in the words of the Prophet, "The Lord frustrateth the tokens of the Liars, and maketh the Drunken mad; turneth the Wise Men backward, and maketh their Knowledge Foolishness (e)." M

(x) Zech. iv. 10. (y) Matth. xxi. 15. (z) Psal. cxviii. 23. &c.

(a) 1 Cor. i. 25. (b) 1 Cor. xiv. 36, 37. (c) Eccles.

M. 11. (d) Rom. viii. 7. (e) Isa. xliiv. 25.

## To the Reader.

Whosoever except against the Master for the substance of it, doth it in an uncharitable manner; all such are to know, that it is inimical to the whole Argument; and that if it should be otherwise, I should condemn that in practice, which I justify in words, and to make myself a trespasser. Thus I commit this my Labour, with all those that are owing to the Truth, shall seek information in this Master, to the Blessing of the Most High, and remain an unigned well-wisher of all them that love the Lord Jesus in sincerity.

The 25th Day of the first Month, 1639.

And FRIEND to his TREATISE thinks it proper to let the Readers know the Occasion of the Work.

### CHRISTIAN READER,

THE Occasion of the first Preaching, Printing, and Publishing of this Sermon, was, as I have been credibly told by Mr How's Successor and others, and as you may partly perceive by his Epistle, was this. In the year 1639. Mr Goodwin, Pastor of Coleman-Street, London, and others, said, that a Man could not Preach, except he had Human Learning. To which it was answer'd, that to Preach the Gospel, there was no necessity for Human Learning, and that for example Samuel How could; and that Mr Goodwin might send him what Text he pleased, and he should hear him Preach from it. So Mr Goodwin sent him this Text in the 2d Epistle of Peter.

Samuel How was well known, and Preached in a Meeting-House in Coleman-Street, being Pastor of a Christian Congregation that were called Puritans. He had no School Learning, being by Trade Shoe-Mender, vulgarly call'd a Cobler, and worked at it to administer to his Necessities, as the Apostle Paul did. His manner of Studying on a Text, was, as he sat in his Shop, mending of Shoes, his Bible lay by him; and when he thought fit, he looked therein, and considered thereof.

At the time appointed, Samuel How preach'd, and John Goodwin hear'd; but finding it confounded his former Thoughts, was there-fore greatly offended, and said, "Ye have made a Calf, and said'd 'about it,' on which he was desir'd by Samuel How's friends, to shew wherein they had made a Calf. But Mr Goodwin went away, &c.

Thus

## To the READER.

Then it was determin'd by Samuel Howe's friends, that the Sermon should be Preached over again, and be Printed to prevent slander. So the Sermon was Preach'd again, and endeavours were us'd to print it at London; but Mr Goodwin so prevail'd, that all Presses were stopp'd: Samuel Howe must have nothing Printed. Then it was sent to Holland to be Printed, and the Copies was brought into England. The following Postscript is annexed to the three former Impressions, written after the Death of the Author, by Mr Kyffin, Minister.

By this Spiritual Sermon, People may see from Sacred Text, that Gospel Preaching is not confin'd by God to Schools, as if Preaching were (as some suggest) a kind of Worldly Trade; witness J. Bunyan, and others: which clearly shews God's Sovereignty, that he rules according to his own Will; and as he is a Spirit Maker, so He spirits whom he will for his Work, against all Opposers of the Spirit; and they shall stand against all the World like Brazen Walls, as Jeremiah was against the House of Israel.

C. D.

## P O S T C R I P T.

HAVING been Acquaint with this Author before his Death, and tasted that Spirit of Light which God had more than ordinary pour'd out on him; by which he was enabled to utter seasonable words, to the refreshing of many weary Souls; and to contend against those Corruptions and Inventions which have brought into the Worship of God, raging like the mighty Waters, against all the Servants of God which oppos'd them in the same: I mean the Power which rul'd in that Day, the might of whose Persecutions this Author, while he liv'd, had his share; and when he died, they would not allow him what they call'd a Christian Burial; therefore his Friends were oblig'd to lay his Body in the High way, of whom, I may say, the world was not worthy. My Intent in Writing this, is not to commend the Author, but to set in your view the Design of the following Discourses; the bent whereof is to advance the Teachings of the Spirit of Christ, in the unfolding of the Mystery of the Gospel to the Elect of Men, as the only Revealer of that Glory of Truth to the Soul, which will change from Glory to Glory into its own likeness; a Truth much oppos'd by Men of corrupt Minds in this Day: And there-

Therefore I beseeche all that love the Lord Jesus Christ, sincerely, and upon their Mouth, and to earnestly begging of the Father of Light, that the Spirit may help them to judge of all that differ, and may lead them into straight Paths. "I cry out to Thee, and holding fast that which is Good." Then will find in this *Treatise* the spirit of the Author, strongly and zealously contending for the advancement of the Spirit of Christ, which if therein thou meetest with any Words that may seem harsh against that which Men advance, let it not be an Offence to thee, but try whether it be agreeable to the *Norm of Sound Words* or not. I shall not trouble thee any longer, but my desire to the Lord is, that all may day by day more and more know the truth as it is in Jesus, shining on the bus more to their perfect Clearness, knowing the Night is far past, and the Day near approaching, so that we may walk as good Children of the Light, waiting for the Glorious appearing of him that will come, and not carry

*Yours, in the love of Christ,*

W. KERRY.

**A Poem by a FRIEND.** *W*hat art thou? How low? hath not a fresh learning found  
Thee now? art thou a curious Image to the Ground?  
What art thou? Oxford, may their Glory now, bring us Honour,  
If they know but How? art thou a Cobler? They cannot over top  
Thee in the Teaching in a Cobler's Shop.  
What art thou? if thou an Human Artist be,  
What art thou? Learning be no Judge for these. With a noble art  
What art thou? then by this Cobler's End,  
What art thou? be by the Spirit perf'd. more to view and to see  
What art thou? ye Arts and Artists all,  
What art thou? the Spirit of the Age.  
What art thou? brave Cobler, Blow another Blast.  
What art thou? Learning, who thou blow thy **L A G T.**

## E R M O N

as, son of Adam, who has been created to be a rational creature, so as to understand all that is done by him, and to act in accordance with his own reason and will. **A**nd when I consider the same thing, I am grieved to find that you now, and for a long time past, have not been able to understand the word of God, or to act in accordance with your reason and will, as you ought to do. **A**nd when I consider the same thing, I am grieved to find that you now, and for a long time past, have not been able to understand the word of God, or to act in accordance with your reason and will.

2 PET. iii. 16. **A**nd that in all his Epistles, Books of these Things, in which he writes hard to be understood, which they that are untaught and unskilled are easily overcome, as they do also themselves, write their own *Destruction*.

THESE Words, which I am affilicted to speak from my mind to a man (b) have respect, as it would seem, to such a man as the Apostle had spoken of before: which he did speak to us; to be those that are contained within the 2d Chapter, to the 13th Verse of this 3d Chapter, which also contains Peter's Exhortation; it being given to us by his Brother Paul's Writings, who in his Epistles of these Things; as of the Coming of the same Christ, and of other things, such as are herein contained: whom it is hard to be understood, and to indeed understand, as Paul John, which he would seem, was third of the three Apostles; and that appears by his Epistles, written to the same, where he exhorts them, that they should not be deceived, neither by Word, nor by Writing, as in the 13th Chapter he saith (a) for there were many deceivers among them at the Departure from the Faith, the Riting up the same, and the Confirmation of the Mass of Sins, and that he did say, that he had told them of it before, as hard to be understood, as in him who had the true Learning; now in effect, which 2nd Chapter is untaught and unskilled persons, as they did understand, to their own *Destruction*; therefore the great *Timothy* wrote (b) By J G and S B Ministers in London. (b) Christ and company mentioned in all Paul's Epistles. (a) 2 PET. iii. 10

# The SUFFICIENCY of

to be now upon to look out what this Learning is, and to have the Unlearned Man better speak of it; and by this means we will easily discern the Difference of the Scripture, as these two Destructions. For this end therefore, I will consider what is not, and then what is this Learning which the Apostle here speaks of.

First, It is not Human Learning: But that I may not be mis-understood about it, I will here lay down my Understanding in it. By Human Learning, I do not mean the Knowledge and Understanding of our Tongue, which every Man, of what Tongue soever he be, might in some measure be taught of another, as Parents, and their Children, and they lesser of them, of themselves, by Necessity: as the Apostle saith, " How shall they believe in him of whom they have not heard (d) " Now the hearing there mentioned, must needs be a natural Hearing, seeing it is set before Faith; and this Hearing must needs be the understanding of the sound of Words spokē. Now that Peter and John, and all the rest, learned the foolish Things spoken of, 1 Cor. i. 21. And thus I acknowledge, that there is none but in some measure have this Learning, and most of us have it, to understand God's Mind in an ordinary Way: But the Human Learning which I speak in this Matter, is the Knowledge of Arts and Sciences, of diverse Tongues, much Reading, and perusing in these Things, so as thereby to be made able to understand the Mind of God in the Word: this is it that I condemn from the Word of Truth, forasmuch as by which any is made while spiritually to understand the Word of Truth, which the Apostle saith, cannot be attai'd to by the natural Man, which Man's Wisdom Teacheth (e); all which, these Excellencies are said to be: So that by Human Learning, I do but understand, that whereby certain Men do excel, and are far shone above the rest other ordinary Men; and in this Sense do I understand that the Council judged Peter and John so to be not such Learned Men (f): For we in common Speech do oppose a Learned Man to one that otherwise can read and write in his own Tongue, but doth not understand the Grounds of his own Speech, as the other Man that is learned doth; as may appear by the Book called the English School Master; and so such Learning do I not conceive to be here meant, which I conclude for these Reasons.

2. Because that when Peter saith of himself, that he was a Man, that in the Council's Opinion was such an Unlearned Man and so must needs himself ly under that Blame, that

(d) Rom. x. 14. (e) 1 Cor. iii. 19. (f) Acts xvii. 13.

lays on others, therefore Human Learning is not that which is intended.

2. Because Human Learning is a Rudiment of this World (g); since it is, that our Saviour acknowledgeth that his Mysteries were ~~not~~ from the Learned (h); but they were not hid from his Disciples, "For unto them it was given to know the Mysteries of the Kingdom (i): And the Rudiments of this World are not after Christ (k), the Apostle tells us; therefore, Human Learning is not be it that Peter here minds.

3. Because the \* " Natural Man cannot perceive the Things of God," but a meer Natural Man, may be a great Worlthy learned Man, as were the Egyptians and Babylonians and as many of the Romish Priests and Jesuits, therefore for this use, that is not the Learning here meant.

4. Because such of God's Servants, as have had such kind of learning, when as they came to know Christ, they forsook it all: Moses, when he came to Age, tho' he was " Learned in the Wisdom of the *Ægyptians*," yet, " By Faith he forsook the Treasures of *Ægypt* (l) " and this being one of *Ægypt*'s Treasures, he forsook this also; for when he saith Treasures, there is one excepted; therefore in as much as Learning was one, as well Riches and Honours, he forsook that also, as seeing by Faith a greater Treasure in the worst Condition among the People of God, than in the best Condition in the world, suppose it to be Learning. The like is to be seen in Paul, who " counted all Things Loss and Dung, that he might win Christ :" even the Righteousness of the Law itself, which is far beyond all this: and all this he did, that he might know him. Therein the Apostle gives me to understand, that all such things were but Hindrances, to keep him from the Knowledge of Christ to Salvation, which is it that here mind also; therefore likewise this is not the Learning here meant, seeing it was rejected of them, therefore it was no Help nor Furtherance to them to know Christ by, but Letts and Hindrances, and so much appears by those Converts in Acts xix. 18, 19 who when they believed, are said, " Such of them as used Curious Arts to burn their Books † :" declaring, that now they had met with learning of far greater Worth than their curious Arts, and therefore they burn their Books, declaring that now they had no more

Need

(g) Col. ii. 8. (h) Luke x. 21. (i) Matth. xiii.

Col. ii. 8. \* Or, *Carnal*. (l) Acts vii. 22. † The price  
hereof was fifty thousand pieces of Silver.

Need of them ; and so I conclude, that such as this was not the Learning here meant.

I come now to manifest what Learning it is, the Apostle here intended.

Now the Learning here intended by the Apostle, is as I understand, that sound Knowledge, and sure Information, that every Christian hath in Jesus Christ, whereby he is so deeply rooted, and so surely grafted into him by Faith (*m*) ; as that he abides unmoveably settled in him, as thereby he abides stable in the sure Knowledge and Understanding of the "Word of Christ," and so much here, methinks, the Apostle gives us to understand, how the *Unlearned* are *Unstable* (*n*) ; then on the contrary, the Learned they are *Stable*, believing, and being laid on the true Foundation, they shall never be confounded, or ashamed. Now such as they are, that are Learned, "as the Truth is in Jesus," these may well say to the greatest worldly learned Ones, as Philip said to the Eunuch, "Understandest thou what thou readest ?" and not only so, but such may teach them the Understanding of the Mystery, these are taught and instructed by the Teachings of the Spirit of God, agreeable to these Scriptures, "That it hath not entered into the Heart of Man to conceive of that which God by his Spirit (which searcheth the deep Things of God) hath revealed unto us (*o*). And this the Apostle farther explains, "That no Man knows the Things of a Man, save the Spirit of a Man which is in him ; so the Things of God knows no Man, (not a worldly learned Man) but by the Spirit of God;" And so he goes on to difference the Spirit of the World from God's Spirit, and shews, that, that is it whereby the Things of God are known, and also manifested to others ; so that all the Things of God are known, and also manifested to others ; so that all the Things of God, both for Matter and Manner, flow from the Wisdom of God's Spirit, and not what Man's Wisdom teacheth, which is to compare Spiritual Things and Carnal Things together, as Tongues and Arts, and such like ; but God's Spirit teacheth us to compare Spiritual Things with Spiritual Things : and so he goes on, and declares, that only such that are taught by the Spirit, are capable of true discerning of Spiritual Things, without being justly condemned of any, as truly having the Mind of Christ, rightly and truly knowing the Things that are of God ; and with this agrees

(*m*) Col. ii. 7.

Eph. iii. 17.

(*n*) Pet. ii. 6.

(*o*) 1 Cor. ii. 10.

Witness of John, who saith, " These things have I written unto you concerning them that deceive you (p) ; " whereby it appears they had Deceivers about them, and those Things were written concerning such : But saith the Apostle, in opposition to their Deceiving, " Ye have received the Anointing of Him that dwells in you ; " and this Anointing that they had receiv'd, doth oppose to their Deceiving, as being able thoroughly to teach them so, as that they needed not that any Man teach them, save that Anointing taught them : Then seeing that, that Anointing never did teach them such Tongues or Arts, as were Human, therefore the Saints, by the Apostle's grant, had no need of any such Learning, and yet this Anointing taught all Truth and Obedience to it also : And yet further, our Saviour himself concludes this Point, shewing, that " when he hath sent the Comforter, the Spirit of Truth, to them, that then he shall lead them into all Truth (q) " : Whence I conclude, that for the Disciples' knowledge of the Truth, there was no more necessary, according to the mind of him that was Truth, but the Spirit of God, to lead them to all Truth, without all Error, teaching by no Human Means, & the Reason why, is given, because it is sufficient, and that is, because it speaks not of the Earth, agreeable to that of our Saviour, taken from the Prophet, that " We shall be all taught of God (r) " ; And so indeed, being taught of the Spirit, we are taught of the Father and the Son also, which are all one, and so our Learning comes to us, being taught of the Father, Son, and Spirit, for all our instructors and Counsellors, and this is all the Learning that we need, to know the Things that are of God, agreeable to his Will. So, from these Words thus interpreted, the Conclusion comes to this,

That such as are taught by the Spirit of God, destitute of Human Learning, are the learned Ones that truly understand the scriptures, according to Peter's mind.

I say, such as are taught by the Spirit, without Human Learning, are such Persons as rightly understand the Word : And this methinks the whole Council of Jerusalem, for as wicked as they were, did in effect conclude, considering Peter and John (s), who unlearned Men, yet they knew they had been with Jesus by their boldness, and so they had nothing to say against it, and yet though Men should oppose it, Christ Jesus our Lord justifies it, with great

Thank-

(p) 1 John ii. 26, 27.

(q) John xvi. 7, 13.

(r) John vi. 45. (s) Acts iv. 13, 14.

Thankfulness to his Father, that, "Having hid these Things from the Wise and Prudent, he had revealed them to Babes (i): Now that revealing must needs be by the Spirit, according to the in 1 Cor. ii. 10. And in this manner is it that our Lord comforts his Disciples, telling them, that " All Things were given him by his Father to reveal;" and so in that regard he tells them, that " Blessed were the Eyes that saw what they saw," which was, as the Apostle saith, " God manifested in the flesh : which maybe wise Men and Kings desired to see, but could not see it ;" and so that was now made manifest to them, which before was hid from wise Men and Scribes, and so was at the present also ; for few of the Wise could attain to the Knowledge of him and his Doctrine as they did. Now with this also agrees what our Saviour affirms to the Sadduces (ii), who, by their Wisdom and Learning, thought to have intangled him, he tells them, that " They erred, not knowing the Scriptures," for all their great Learning, being destitute of God's Spirit. Now, by these Scriptures, this Point being thus confirmed, good Reason also may, by God's Word, be brought for the further justifying of it : As,

First, Because it is the good Pleasure of God to place our Salvation in great Contempt and Enmity to Man's Wisdom. Hence it is that the Apostle saith, that he preached " Christ crucified to the Jews a stumbling block, and to the Greeks foolishness (v)." For the Jews we read, in great contempt refused him : when Pilate desir'd them to behold their King, they cried, " Away with him, away with him, crucify him (w)." And so when Pilate had wrote on the Cross, that he was King of the Jews, they took it as a great Prejudice to them, and therefore wished him to write, " That he said, he was King of the Jews."

And so, as Peter tells them in Acts iii. " They denied him, and desired a Murderer to be given them :" and to this agreed the Gentiles, for they had their hands also in his Death : and we find, that when Paul preached him at Athens, then this saying of the Apostle here is made good, both of Jews and Gentiles (x); and indeed they both agreed to hang him betwixt Heaven and Earth, as being in their esteem worthy of neither ; and yet even in this crucified JESUS is contained the Salvation of all (both Jews and Gentiles) that are saved ; and in Him are all to rejoice.

(i) Luke x. 21 — 24. (ii) Matth. xxii. 23, 29.

(v) 1 Cor. i. 23, 24. (w) John xix. 19, 21.

(x) Acts xvi. 18, 22.

th the Apostle to Salvation (x); for in him thus dishonorable and unmeet in Man's Wisdom, (z) " he hid all our heavenly Treasures of Wisdom, Righteousness, Sanctification and Redemption: for he is the Wisdom of God, and Power of God," Cor. i. 24.

Another Reason why such as have God's Spirit, destitute of Human Learning, come thus to know God's Mind, is, " That as the Apostle declares) no flesh should rejoice in God's presence (a);" for this Learning is but Fleshly and Carnal: Now, the Apostle's advice is, " Though we have known Christ Jesus after the flesh, yet now," coming to be after God, " we should henceforth know him so no more (b);" and here is a sufficient Reason, because Knowledge is subject to puff us up, as saith the Apostle (c): Whereas Love, and the Learning of the Spirit, keeps low in our own Eyes, and causeth, as Solomon saith, our Minds to be good, making us suitable to the Apostle's exhortations: Be not high-minded, but make yourselves equal to them of the lower sort (d); be not wise in yourselves, but let every Man esteem others better than himself; and if any Glory, let him Glory in the Lord (e)." Now he that hath these Things, Human Learning and Wisdom, more than another, let him high and consider duly with himself, whether he doth not think, I conclude, that he, in regard of these Things, is not more to be respected, than they that are without them. Now then this rejoicing is not good, for it is a rejoicing in the Flesh, and suitable to Works, and so not of God; and yet so is it, that for our parts we cannot but think better of ourselves for these Things, than of others without them; and so we may see the Apostle's words fulfilled, that the " Wisdom of the flesh," that is, whatever the Flesh is excellent in, it " is enmity with God (f);" it is not subject to the Law of God, neither indeed can be." Another Cause, why the Spirit's Teaching is sufficient without Human Learning, is, because, as the Apostle saith, " We are complete in him," that is, perfect and full in him; and this strengthens yet further from this Consideration, that he is the Head of all Principalities and Powers: so that if there were anything else to make us complete, he being the Head of all, we should

(x) 1 Cor. ii. 20. (z) Gal. vi. 14. Col. ii. 23. 1 Cor. ii. 10. (a) 1 Cor. i. 29. (b) 2 Cor. v. 16. Cor. ii. 8. (c) Rom. xii. 16. (d) Phil. ii. 5. (e) 1 Cor. i. 31. (f) 1 Cor. x. 6. Rom. ix. 24. Rom. viii. 3.

should have it; but he hath given nothing but his " Spirit " " profit withal (g)." therefore we are compleat by italone; and therefore is it that Paul exhorts Timothy (h) to keep that which was committed to him, which was the Faith taught by the Word and Spirit, and wisheth him to avoid and beware of Science, that is, all Knowledge natural, which is comprehended under Philosophy (i), learned, profane Bablings, and Oppositions to the Faith of Christ; and so much is by the Apostle there declared, saying, " Which while some have lustred after, they have erred from the Faith." So that it is plain and most clear, that these Things are so far from perfecting Men, or helping them in the Knowledge of the Truth, as that they hinder, and cause such as profess them to err from the Faith: Even all the seven Liberal Sciences, for all is but Science, and all this Science or Knowledge is falsely said to be of use in the Gospel: profane and vain bablings are far better names for them, and Oppositions, according to Paul's Teaching; and he saith of himself, " I think I have the Spirit of God;" and so indeed he had without doubt, and so our ground remains good, " that we are compleat in Christ Jesus."

Another Consideration confirming this Conclusion, is from the Apostle's Advice, " Let no man Deceive himself;" and that in the true way of attaining Wisdom, he declares what it is, in these words, " That such a one is to become a fool, that he may be wise (k); and how is that, but by knowing that indeed there is nothing in Man's Wisdom, to be any way helpful, but hurtful to him, in attaining and comprehending the Wisdom of God in Christ? Now what is more foolish to a Man, than to know that there is nothing that all the Wits of Man reach unto, that can benefit him? And nothing, then not the Thing in Question, but that it must needs be that we must be Fools to it; and what is the true mark of a Fool but to be ignorant, and without Knowledge? Therefore we call them Fools in this World, and so it is here: The best way for Man is, to know nothing of this Learning, nor any other. Beside Excellency, that so he may learn true Wisdom; and the Apostle doth (methinks) sufficiently confirm this Advice of his against all exceptions, " The Lord knows (saith he) that the Thoughts of Men are vain;" Men think highly of their own Conceits this way, yet no Man will take this his counsel for Wisdom in this kind, yet the Lord concludes the Truth of it, and he knows the Thoughts of

(g) 1 Cor. iii. 7

(h) 1 Tim. vi. 20, 21.

(i) Col. ii. 8.

(k) 1 Cor. iii. 18.

not to be vain, that think Human Learning some help? But let them think what they will, the Lord is against them in it, for he saith that it is sure that they are deceived, for His thoughts are as Man's thoughts.

Now another Cause that confirms me in this Conclusion, is, beside that wheresoever the Apostle honours the Spirit's Teachings, prefers it, usually he at the same time casts contempt upon this Learning, as is to be seen in many places: " Christ (saith he) sent me to Preach the Gospel, not with the wisdom of Words, least I should make the Cross of Christ, [or the Gospel of Christ,] of none effect (1) ;" where we see, that for good reason he rejects every Wisdom of Words in Preaching the Gospel: and that is, that he should have done otherwise, he should have made it of no effect, because he was to declare the sincere Word without the least troubling; as if he should say, such manner of Preaching is a foolish Preaching, but it is so only to " them that perish ; but to such as are saved, it is the Power of God," without what Man expediteth. And before he saith again, " he was jealous over them with a Godly jealousy ;" for he had presented them a pure " Virgin for Christ " (2), saith he, " I fear that as the Serpent beguiled Eve ;" but how through his Subtlety, so your Minds should be corrupted (3); " it is, putrified, and infected, and thereby led from the Sincerity that is in Christ : This we see was Paul's Fear, that while he was absent, their Minds should be withdrawn from the Truthfulness of the Gospel, and the Simplicity, Sincerity, and Fresh thereof, and that they should be withdrawn by the Subtlety of Satan, that old serpent, in his Instruments the false Teachers: this he fears, because of their Fleshliness that was in them, which was ready to be led to their Wiles by reason of their Subtlety that Way, for by Words and Flatteries they deceived the Hearts of the Simple (4), with this their Craftiness they lie in wait to deceive (5) ; thus unmercifully doth Paul speak of those Things, in opposition to true Learning, as is further to be seen in many places, of which I will name one more, and that from the Apostle Peter, in his 2d Epistle, ch. i. ver. 16. " For we (saith he) followed not deceivable Fables, when we Opened unto you the power and coming of our Lord Jesus (6)." Now such Names as these are, as the Apostle saith to give Man's Excellencies, as in divers other places, which declare what contempt is cast on such Learning in opposition to the Spirit of God.

One

(1) 1 Cor. i. 17. (2) 2 Cor. xi. 2, 3. (3) Rom. xvi. 18.

(4) Eph. vi. 14. (5) 1 Tim. i. 4. 2 Tim. 2. 7. Tit. iii. 9.

One Thing more, which I conceive Observable for the proof of this Point in hand, is drawn from 1 Cor. ii. 10. "The Spirit searcheth the deep Things of God;" and vers. 14. "The Spiritual Man discerns all Things." if then the Spirit searcheth the deep Thing of God, and discerns all Things, what need we more? And with this agrees the Apostle John: "And ye need not that any man teach you, save as that Anointing teacheth you (q)." Then I conclude that we need not that any man teach us, nor the master, nor any of his scholars; for the Disciples of Jesus Christ do learn (as the Text is) in him, and of him, and they have received the Spirit of God that they might know the things of God; therefore we may well be without any man's learning, and have no need of it, and so the point is clear and plain, that such as are taught by God's Spirit without that learning, do truly understand the Word.

I judge it necessary also to be understood of the Reader, what do understand by Human Wisdom, as well as Human Learning. By Human Wisdom, I do understand whatsoever appears excellent in man's understanding, as he is left without God's Spirit's Teaching; thus the more excellent it is to him that is carnal, so much the worse it is: therefore it is said of such, by the Apostle, that "Who profess'd themselves to be wise, then they became Fools (r) and lost our Saviour," "If the Light which is in thee [which take to be meant of men's Understanding and Wisdom] be darkness, how great is that darkness (s)?" So that by man's Wisdom I understand whatsoever seems excellent to him, with which he would honour God withal, that he is not the Author of, as Eloquence, and fair Speeches, or any thing of that kind, such as the Greeks sought after (t), as men do now a days: thus I do the rather differ from Human Learning, because it seems to me, that the Scripture differreth them. Acts xxii. and the difference rightly understood, may prevent just exception, and give light to the right understanding of the whole matter; for this Wisdom is made by the Apostle, and that rightly, to be enmity to the Spirit of God, and impossible to submit to it, it is so contrary.

Now follows to be answered, such Objections, as are made against it. As first,

Object. 1. That of Paul in 1 Tim. iii. 6. That "A Bishop must be no young Scholar, least he being puffed up, fall into the condemnation of the devil." At Antwer. The Scholarship Paul means here, is the Teaching

(q) 1 John ii. 27. (r) Rom. i. 22. (s) Mat. vi. 23. (t) Cor. i. 22.

Spirit, whereby the man is made sound in the Faith; for that bearing only will make men lowly in their own eyes, as is before declared; and he that is unsound in the Faith, will ever be found most lofty and puffed up in his own conceit, and so be rejected of God as the Devil was; tho' he was in heaven with God, yet being puffed up, he was rejected, and so cast down to Hell (u); which example Paul here alludes, for a Bishop in the Church, in respect of his spiritual state and place, in favour and fellowship with God, and that in Heaven, as the whole book of the Revelation describes the Church to be. Now such as by the Church should be chosen to that State, being young Scholars, that is, not soundly taught in the Truth by the Spirit, he is in great danger; more other Learning that he hath, so much the more to be puffed up. This I believe was the cause of Diotrephes' pride (v), he envied this Scholarship, and that caused him to seek the pre-eminence; and this, whatsoever our great Scholars think of themselves; is the cause of the high conceits that they have of themselves, and their knowledge and understanding above others that are in their learning; even this, because they are but young scholars (that) in the school of Christ; and thence is it they are so puffed up with the vain glory of their fleshly learning, that they think of those who are not as themselves, fit to be their fellows, and to know "that they are wretched, poor, miserable, blind, and naked," they conceive themselves "to be rich, and have need of nothing (w)," as did the Labdeceahs, and so indeed are fallen into condemnation of the Devil, as being rejected of God; "for he abhors the proud," and such as are puffed up (x), "and gives grace to the humble," and such as are low in their own eyes, whether these men humanly learned, are they that are puffed up low in their own eyes, as mean as he that is unlearned; I say to all that have eyes to see and look into it, and so to judge whether they are not yet to learn Paul's Scholarship.

Further, I say, it is here to be minded, that if it should be mean Learning that is here meant, then Paul should teach nobody to teach the Church to chuse such scholars as had more learning than had their master Christ Jesus: Now this, some say, is alchemy, and threatens me sorely for it.

Answer them, that considering Christ Jesus as God, according to his divine nature, so 'he is God over all, and so gives all things.'

XVII. 25. And so he is "the giver of every good gift (y)," there-

1. 2 Pet. ii. 4. (v) 3 John ix. 10. (w) Rev. iii. 13.

(x) 12 Pet. v. 5.

(y) Jam. i. 17.

therefore Human Learning and Wisdom are of him; and so much that (but that men are maliciously bent) they might discern, that I in this argument had not to deal with him, as God, but as the minister of God, administering for the good of his body, according to Luke xxiv. 48. where he saith. " The Spirit of the Lord hath anointed me, that I should minister, &c." and so in this argument he is by the Apostle set forth as a man; " Jesus of Nazareth a Man approved of God (z);" and such a man so administering I do still affirm, and that with great confidence, that he was unlearned in this consideration, and without the learning that we speak of; and so the tongue of the learned that was said to be given him is interpreted by the same Prophet to be the Spirit of God (a). For, saith he, " The Spirit of the Lord hath anointed me that should Preach (b); " from whence it is plain, that Christ Jesus was learned of the Father to preach by the Spirit, without Human Learning; and so much is plain to them that can believe the Scriptures: from John vii. 17. where the Jews admire, saying, " How cometh this man to know the scriptures, seeing that he was never learned?" From whence it is plain, that as he was a man, he was unlearned in the letters of the Scriptures, tho' as God he knew all things; and by a Divine Power, not Human Learning, so made he his own natural tongue by letter, as in the synagogue he coul take the Book and Read (c); and this doubtless was one cause why the Jews are said to be astonished at the hearing and seeing of his unlearnedness from Mat. xiii. 54. &c. Luke iv. 22. so that from all this my affirmation remains true and good, that if human learning should be it that is there meant by the Apostle, then he was to teach his servant to be above his master; when as Christ Jesus himself saith, " It is enough for the disciple to be as his lord (d); " and he being desirous of human learning, his disciples may well be without it, without any offence, and yet preach the gospel too. Now, if notwithstanding all this, there be some that will take Stephen's accusation (e), and still accuse me of blasphemy, as they did him, tho' may be they may say true words, as that I said that Jesus Christ was without human learning, and so apply it to him as God, when I spake of him as man, they may there see themselves ranked among the number of them that are called by the Spirit of God, False Witnesses as walking in the steps of those envious persons, even such as were murderers and betrayers of Christ Jesus and his servants; and that are such, may be likened to them that being full of envy,

(z) Acts iii. 22. (a) Isa. v. 1. (b) Isa. lxi. 1.

(c) Luke iv. 17. (d) Mat. x. 25. (e) Acts v. 14.

gainst those things that were spoken of Paul, contradicting and railing on them (f):" Mark it, they denied what he taught, but proved it not, but spake against it, and railed on him; and so left till they had been a means to expell him out of their coasts: and like measure is still to be expected to befall such as tread in his steps; but it is to be minded that envious ones are the movers of it; leaving this, I come to another exception; which is,

object 2. How such as are unlearned, will be able to stop "the mouths of gain-sayers," seeing the Apostle requires of a Bishop he should be able so to do?

answer, that it is not the Apostle's intent that the mouths of gain-sayers should be stopped by the knowledge of tongues and arts; but the way that himself directs, Tit. ix. which is by sound Doctrine, or wholesome Doctrine; so then, to go any other way than thus, to stop their mouths, is both unsound, and an unwholesome course; and were far better in my judgment, and according to Paul, that their mouths should be left open, than that they should be stopped after such manner, and that it hath not profited them in the spiritual meaning of the Word, that have been exercised therein: So now it is high time that we honouring the Teaching of the Spirit, should refuse to be entangled with such as go another way to work, to declare God's mind, because he alone is sufficient to stop the mouths of all gain-sayers.

They "were not able to resist the Spirit (g)," (not the tongues of the Spirit) "by which he spake," for he used none of them: "For the weapons of our warfare are not carnal (h), (and so are tongues and arts, and such like.) but yet mighty, (not by man, but through God,) to cast down strong holds;" therefore this weapon only is sufficient to stop the mouths of all gain-sayers, and they who think themselves sufficient much good let their human learning do them, and let God give me of his Holy Spirit only to do this work: And come to the next exception; which is,

object 3. That there was the use of Tongues in the Apostolical churches, Acts ii. viii. x. xii. 1 Cor. xii. xiv. &c. This I grant was true; but there we find that they were immediate gifts of God, freely given and bestowed on them; as spiritual gifts were, without their industry or pains, as appears in the Scriptures (i): Now whersoever such gifts are to be found, will I freely acknowledge as being indeed suitable to the gifts which brings to us freely all good gifts, without any labour or pains of ours, and therefore all is said to be of gift least any man should boast (ii).

(i) Acts ii. 2. viii. 27, 44 xix. 6.

Should boasts. But if the tongues that are pleaded for, are such as are attained to by industry and pains taking of our own, then the better suit with Works, than Grace, and so are more meet for Egypt and Babylon, than for the Church of Jesus Christ; which comes by all her precious gifts gratis; and therefore such as these for these things, as suitable to the ministers, become, in effect, followers of Simon Magus, who would have obtained the gift of the Spirit by money: and if these Tongues pleaded for, be the same, they are all attained by money; and if this be so good a way now, why doth Peter so evilly treat him, for desiring that for money which all afterwards by these means were to obtain: But Peter, we see, perceives him to be in the gall of bitterness, and the bond of iniquity, that should offer to seek to obtain the gift of God's Spirit that way: and if they be human excellencies, then of necessity the course is to be repented of also, that any should offer to bring a human thing to God's Word, whereas it is so expressly forbidden in "That we put nothing thereto, nor take any thing therefrom (i)."  
 (i) Put nothing to his Word; lest he reprove thee, and thou be found a liar (I). Now there is nothing but the Word and Spirit goes together; therefore they are liable to God's reproof, which is tearing in pieces (m). Therefore let all such as stand for such learning, bring men to the knowledge of God's Word, mind whether Peter's exhortation to Simon Magus, ought not to take place with them, namely, to "Repent of this their wickedness, &c. (n)," and acknowledge the Spirit of God freely bestowed to be the alone furnisher, to that which is right in his sight; without which none have perfect fellowship in this business, in understanding and unfolding of the Things of God; and so I come to another exception.

Object 4. Suppose two men both alike endued with grace from God, and alike gifted by his Spirit, the one a learned man, and the other an unlearned man, which of these two should be chosen in the ministry of Christ in his Church?

Answ. The unlearned Man, for these reasons: 1. Because "God respects no man's person (o):" Now if God should take the learned man, then he must be respected above the other for it, if he be right and due to be preferred, which is wickedness once to think him, for all are alike in that respect: But the Scripture tells us, that for good reason, that without any respect at all, he of his pleasure, that no flesh should glory, hath chosen the foolish things.

(i) Deut. xii. 32. (I) Prov. xxx. 6. (m) P. I. 24, 22.  
 (n) Acts viii. 22. (o) Gal. ii. 6.

the vile things in man's account, " he hath chosen the foolish things of this world to confound the wise (p) :" Then if God hath chosen, let him have his own choice, it is meet he should, for his choice is the best ; and the end why he hath so chosen, is, " that he might confound the wise," and so " fulfil his Word," as Paul excludeth ; and thus he chooseth, not only for salvation, but for ministration, the foolish in man's account : Paul it seems was so foolish in his own account in his administration of the Word, as they could scarce suffer it ; and this sense must needs be good, if the place be understood of God's voice to salvation only, which is not be the meaning ; because, as we may see, Paul's argument is not " preaching the Gospel (q)," going onwards in opposing the wise and Disputer of this World, to them that were not such, and comes to declare among whom it was that the Lord made his choice, and that was among the foolish in the world's eyes : But as said before, take the other for the sense, and the point remains, because, that of such as God chooseth to salvation, of them he chooseth ministers ; and for salvation, it is granted, he chooseth the foolish ; then it must needs follow, that out of the foolish he also chooseth ministers.

Secondly, And this indeed is most suitable to the Gospel, which is of itself simplicity (r), and appears to the wisdom of man so to be, if it is not meet, our Saviour saith, to put contraries together, as new piece into an old garment, nor new wine into old vessels, " to have all things suitable (s) : Therefore seeing the Gospel is foolishness, therefore it is meet he should have foolish ministers in this wise world's account ; yea, and in his servants too, whenas they are as man sees, and not as doth the Lord (t)." For thus it was said to Samuel, the Lord's prophet, whenas the Lord sent him to the house of Jesse, to anoint him a king, he seeing as a man doth, his face, " Surely the Lord's Anointed is before me :" but we find that the Lord corrects that, and tells him, it was not so, the most unlikely, and the unthought of one, was he that God had chosen to himself ; and so it is here, we are not to see as man sees, but as the Lord directs us.

Thirdly, God chooseth these things in opposition to others, to afflict the wisdom of man (u) : When the council perceived Peter and

(p) 1 Cor. i. 27. Isa. xxix. 13. 1 Cor. i. 19.

Cor. iv. 10. 2 Cor. xi. 1. (q) 2 Cor. xi. 17.

2 Cor. xi. 3. (r) 1 Cor. i. 25. (s) 1 Sam. xvi. 6, 7. Acts iv. 13.

and John were unlearned men, and without knowledge, they were wised and were amazed: And so saith the Apostle, " He catcheth the wise in their own craft (v):" They think that all knowledge is in their hearts; now the Lord he comes and makes fools wise; and so catcheth them, manifesting that their thoughts are but vain, thinking that the wise are those that God hath chosen, for it is so, for " He hath chosen the Foolish to confound the Wise;" therefore such as are godly wise, should choose God's Wisdom, the world's foolish things for his servants, before the World's wises; and so I come to another Exception: which is,

Object. 5. If it be sanctified, it must needs be a good help to the right understanding of the Truth.

Answer. It is true, if it be sanctified, so it is; but how, or where doth that appear, that ever it was sanctified? Hath not the Lord long ago told us by his prophet, and wished us to behold it, " That he would do a marvellous Work;" and then he doubles it again, " even a marvellous Work, and a wonder (w);" and then all comes to this, " that he would cause to perish, and destroy the Wisdom of the Wise, and cast away the Understanding of the Prudent;" and here if we could see, we might all of us stay our wondering at this strange Thing, and consider the Lord tells us, " it is a marvellous Work and a Wonder;" and so our wondering and marvelling how the things come so to be, is but a fulfilling of God's Word; and we might rest in it and see in the next words, that it is a woe to them for the former abuse of the same; and so now, as Malachy saith that he would " Curse their Blessing," and that " he had done already (x);" to both which agrees the Apostle from Isaiah, who concludes also, that " God hath destroyed it (y);" and in another place tells us, that it is " enmity with God (z)." How shall we dare say then, it is sanctified, whenas so plain a Curse is on it, that we are wished to beware of being spoiled by it: Now are we wished any where to beware of being spoiled by that which is sanctified to us, in a spiritual way? Now these things can be sanctified farther than they are of use, and that is but in a worldly way; so spiritual use, they be accursed from it.

Object. 6. Now another Exception from these things I minded, is, That by this all Human Learning seems utterly to be condemn'd (a).

Ans. I answer, that it follows not, because it is not to be allowed.

(v) 1 Cor. iii. 19. (w) Isa. xxix. 14. (x) Mal. ii. 2.

(y) 1 Cor. i. 19. (z) Rom. viii. 7. (a) Col. ii. 8.

in any way, that therefore it is not of any use; for I do acknowledge it to be a good thing, and good in its proper place, which is the repairing of that decay, which came upon Man for Sin; for it is of good use, for the repairing of that Loss, and so fit for Clergymen, Physicians, Lawyers, and Gentlemen; yea, all Men so far as they can attain to it, are as Men beyond and above others that without it, yes, and beyond all other excellencies that this World afford, but bring it once to be a help to understanding the mind of God in the Holy Scriptures, and there it is detestable filth, dross, dung, in that respect; and so good for nothing, but to destroy, cause men to err (*b*), as we have seen before: It fares with it, perceive it not with fire, keep it in the chimney, and it serves good blessing of God, for good and necessary uses, but let it once get into the roof of the house, and it destroys all, because it is not in proper place: so it is here for this thing among men; for human and worldly employments it is good; but bring it once to the setting of the Gospel, and it will be found to be the spoiling of right understanding thereof.

And yet further; so far do I acknowledge tongues to be of use, to yield us the translation of the Scriptures, out of one language into another, without which, we that are unlearned, could not come to have the letter of the Word, and so far there is a necessity of it for that use; but that man which can so do, is ever the more able to understand the spiritual meaning of the word thereby, than I deny; wherefore do I affirm, that an understanding man, may through the ministrations of the Spirit, know the mind of God, which the other may not reach unto according to that saying of our Saviour, "To you is given to know the Mysteries [the Secrets] of the Kingdom of Heaven;" to you his simple Disciples, it is given, but to others, the learned Scribes and Pharisees, it was not given: But in this case it fares as it did with those that built Noah's Ark, they made a vessel of safeguard for others, but were drowned themselves: So these men may prepare a good help for others, but themselves lie under without the benefit of it. A lantern, you know, is of use to contain the candle, but let one carry it in a dark night, it will do him no pleasure without a candle lighted in it; of the same use is the letter of the Word, it is but a lantern or candle without light. Now the Spirit is the light of the letter, and so says the Apostle (*c*); such men then, in that respect, may be a help to others, and yet when all is done, be but call away themselves, seeing we have before seen the Egyptians and Babylonians in this kind.

(*b*) 1 Tim. vi. 21.

(*c*) 2 Cor. iii. 3.

of learning to excel; and it is none other blessing than what the Pope, Cardinals, and other professed enemies of the Truth (as all for the general confess them to be) have in as great a measure, and before many others that profess to know the Truth, and stand study for this as a special help to understand the true meaning of the Lord in the Word; which if it be so, then by their own grants they have the advantage of them, and so are to be reverenced of themselves, as have more knowledge in it than they; so then they are to acknowledge their error, in counting themselves wise above what is meet, or else must be forced to confess, that that learning is unavailable for finding out the Mind of God. Neither for all this, would I have any to conclude of me as some affirm, that I hold all Learned Men to be excluded from the spiritual meaning of the Word, God forbid; for,

I bo' the Apostle says, " Not many," of several ranks, yet by Faith bar, there is none, but yet, " Not many (*d*):" There was one Joseph of Arimathea, one Nicodemus, one Deputy Sergius Paulus a prudent man, and divers of the Priests. But this was not usual for it is hard for such men to entertain the Truth: God's ordinary way is among the foolish, weak, and vile; so that whenas the wise, rich, noble, and learned come to receive the Gospel, they then come to make themselves equal with them of the lower sort, the foolish, wise, and unlearned, for those be the true heirs of it: and therefore it was not in vain that James said, " Harken my beloved brethren, hath not God chosen the poor?" he well say that the rich and carnal were dull of hearing of this matter, but yet he tells them, " God hath chosen the Poor of this world to be Rich in Faith;" and upon this consideration it is, that he wilsheth the " Brother of high degree to rejoice in that he was made low;" that is, brought in his mind and account, equal with the poor, accounting himself never to be higher for any such excellencies: and so the " Brother of low degree to rejoice in that he is exalted (*e*);" that is, that he was " made a King and a Priest unto God (*f*); and was set in heaven places with Jesus Christ;" so as the one is made low in respect of any fleshly confidence he hath in such things, the other is exalted being outwardly poor, by being in Christ Jesus; and so they both meet in one: but now by reason of the " smoake that is risen out of the bottomless pit, and that the Devil is cast out of Heaven, and

(*d*) 1 Cor. i. 26. Mark xv. 34. John iii. 1. Acts xiii. 7. Acts vi. 7. 1 Cor. i. 27, 28. James ii. 5. with Mat. xi. 5. Rom. xii. 26. Isa. lxi. 1. James ii. 5. (*e*) James i. 9, 10.

(*f*) Rom. i. 6.

Angels with him to the Earth, which Angels were the fallen Angels that he drew after his tail;" that now he hath by reason of his hatching since a Religion in the world, as that he would be the Wise, the Rich, the Noble, the Learned the only ones, and Poor must be beholden to them, wheras this is like himself only, to oppose Jesus Christ, so, as that we may truly say with the Prophet, " Lord, who hath believed our report? or to whom hath the Arm of the Lord revealed?"

Object. 7. But it is yet farther objected to be the manner of such carnal men, that they cannot themselves attain to that excellency that is in another, to wit, to bring that in them, that so they might advance themselves. Ans. This I confess is a carnal course, that such as are themselves fleshly are subject to take, and it may as well be my fault as another's; but yet I profess in the presence of the Lord, that I do allow myself in any such course, neither doth such an exception as this be seem a man that is led by the Spirit of Truth, for to judge against any servant of God, that professeth opposition to such things, as professing to be led thereto by the Word and Spirit of Truth, for it favours strongly of the flesh, and is too suitable to the practice of reprobates, whose practice is to take things in the evil eye, whereas love, by which all the saints should judge, judges the things of things, till while it can espy any cause so to do. And for lifting up of myself, to be sure if I so do, God's word it is, that he " will pluck the Mighty from their seat;" and then you be sure, that according to his Word my fall will be far greater than my exaltation can possibly be, and therefore it were best for such as so conceive, to commit the judgment to the Lord, and themselves judge nothing before the time, nor speak no more presumptuously; let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him enterprizes are established. But yet after this manner of reasoning, carnal men may throw the whole Gospel. For whereas the Scripture sheweth that Christ was " without Form, or Beauty, or any such thing, before he should be desired;" the carnal man will soon say, nor will such a one be so foolish as to part with honours, credit, and such like, to endure so much sorrow, and need; and whereas the Apostle saith, that " He took on him the form of a servant (g)," they will soon answer, and good reason, because he could not be a master: and whereas it is fact, " he chose the Poor," they will say, he must needs do so, for none of the Rich and Wise would be so simple as to follow him.

C 3

(g) Phil. ii. 7.

and whereas he shith, " Love not the World, nor the things of it," good cause why, will they say, for such fools know not how to get it, or else, to be sure, they would love it as well as others. And thus have I given you a glimpse how that by this manner carnal arguing, we might overthrow our own salvation, and lie down in the very vale and shadow of death, as full of darkness as this argument is destitute of truth.

And thus having answered to such exceptions as I know made against this Truth, I come now to such uses as it shall afford us. The first is,

Use 1. To discover to us, the depth of the " Great Woe" that the world lies under, set forth and revealed to us, in which the Word of the Lord is fulfilled, and men see it not; and that you know the Scripture in sundry places makes the depth of Judgment, as in Hosea, Ephraim is said to " have here and there gray Hairs, and yet he saw them not: and in this we know we the strength of that great Judgment, that Men should confidently take Lies for Truth (i); this is there made the depth of their woe. And the like is manifested elsewhere by the same Apostle, declaring that though they speak Lies, yet they were so feared in the consciences, as that they felt, nor feared no danger that they were in, no more than the man that lying drunk did, tho' he lay sleeping on the top of the mast, and so ready to be drowned, yet he feared it not (k); and yet such is the case, the sun and the air being darkened their condition must needs be woful; and yet this is the case of the inhabitants of the earth, that they cannot be brought to believe but that they are in a very good case, tho' " the Light of the glorious Gospel, which is the image of God, doth not shine upon them," as saith the Apostle (l). Now that by which the sun is said to be darkened, is the smoke of the bottomless pit, in that we shall find to be the glory and the power of the false church called by the name of the bottomless pit. And that this may better appear, we find many places in the Scriptures manifesting the Glory of God, and his Power, to be his Smoke (m). Now because God hath Smoke in his Temple, so hath God's adversary in his Temple also, or rather, his Bottomless Pit: After his Smoke in Rev. ix. 2, 3. there follows Power, and if you look into the 7th, 8th, and 9th verses, there is their Glory; and it doth farther

(i) Rev. iii. 1—12. (k) 2 Thes. iii. 3. 2 Tim. iv. 2.

(l) Prov. xxviii. 34. 35. (l) 2 Cor. ix. 4, 6. (m) Isa. vi. 4. 2 Kings viii. 14, 12, 15. Rev. viii.

it by the 13th chapter and the 3d verse, that it was so great  
honor and Glory, as that all the World wondred, and adnired  
and yet this Jesus Christ accounts a great Woe and Plague to  
us (n): now part of this Woe, I believe, is this Learning which  
we have here in question: for, as we have before manifested, the  
light of the Gospel of Jesus Christ allows not of it, for the  
Gospel of Christ's Doctrine is, that it is of the Spirit's Teaching;  
when we behold the Glory of the Lord in the most perfect mea-  
sure, so as we are 'changed thereinto from glory to glory (o);' yet,  
from the Spirit of the Lord, seeing that he is the promised  
Saviour, that is to teach us all good things belonging to our  
redemption.

Then it must needs follow, that this is a smoky power and glory,  
coming from the Kingdom of Satan, and so a part of the Tail that  
Dragon drew the Stars withal after him (p): And hence comes  
it to pass, that now instead of the Spirit's Teaching, according to  
the Lord's Prophecy, here are a Generation that do arise, which 'pri-  
or to them bring in damnable errors (q);' and so, for that end, "having  
taken the Spirit of Truth, they speak Lies thro' Hypocrisy (r)."   
And also witnesseth they should do, pretending now, that the  
right and right way for understanding the Scriptures, an. Mind of  
the Word, was, that Men for that end must learn a part from others, only  
that Work, and so to be taught in Tongues, and diverse Lan-  
guages, and have their Wits exercised in Arts and Sciences Human,  
so such a flourish bears this in Man's conceit, as that it seems  
the only way that can be for a Man to be made fit for this Work;  
but before, while the Angels kept their station in Heaven, the  
Lord's simple Teaching was judged sufficient, without these things,  
this Work, they now being fallen from thence to the Earth, and  
having 'the Key of the bottomless Pit (s);' thence, it being open'd,  
ariseth up Plato and Aristotle, and a multitude more of Hen-  
erous Philosophers. These are the four Angels that stand on the  
Corners of the Earth, holding the four Winds that they should  
blow on the Earth, neither on the Sea, neither on any Tree (t),  
bearing those that have the whole power of preaching in their hand,  
suffering any to blow but who they please, and so do withhold  
"Truth in unrighteousness," declaring thereby, that they are  
under the wrath of God (u), and they seem to yield that these

Starry

<sup>n</sup> Rev. xii. 10, 11. <sup>(o)</sup> 2 Cor. iii. 18. <sup>(p)</sup> Rev. xii. 4.

<sup>2</sup> Pet. ii. 18. <sup>(r)</sup> 1 Tim. iv. 2. <sup>(s)</sup> Rev. ix. 1.

Rev. xii. 13. <sup>(u)</sup> Rom. i. 18.

Starry Principles are more fit to open the Mind of God, than the Spirit can do; whereas before, when the perfect Teachings of the Holy Spirit was in force, these Men, of all others, were, by reason of their Learning and Wisdom, the most unfit Men in the World for the receiving of the Truth, and is it not so yet, for all the great Sun-light of the glorious Gospel of Christ, which these Men profess, they have these black smoky Principles still so stilly stood for, as if there is no removing of Men from the high conceit they have of them: And both not this sufficiently declare, that, as the Apostle saith, "God hath blinded the Minds of Men, so as they can see (s); but are so much the blinder, because they say they see (w)." And hence came it to pass, that I, for mentioning Plato and Aristotle, and such like, was demanded how I came by the knowledge of that, if not by Human Learning, with contempt cast upon it, if that which I had from them, being Human Learned Men, was not itself sufficient to overthrow the matter which I had there delivered.

I answer'd them, as I do still, it was none other but as Paul mentioned to the Athenians, their own Poets (x): and yet for all that he was as great an enemy to Human Learning as I, and greater (y). And it is to be minded, as I have before declared, that I do not oppose the Knowledge of Human Things, nor yet deny, but that we may be acquainted with their sayings, as the Apostle himself, our Saviour was; yea, and that sometimes we make use of them to as occasion requires, as I have done here, tho' sparingly, and not seldom, and when it is, that it is of great use, as it was at those times that Paul did use them (z), and no more, that I remember, all the Scripture. Now this you see the Spirit teacheth, and therefore it cannot properly be called Human Learning, especially in a sense that I have to do withal, which is to oppose that which is maintained to make Men fitting to open the Mind of God in the Word, which is by the learning of Tongues and Arts, as of necessity; whereas this is used but by the by, and not to find out the Truth withal, but it being sufficiently before proved by themselves also, is the Spirit's order to gain their acknowledgment of it, and this no other Learning, but what every Man without any Scholarship (as ye call it) may attain unto, whereas that that is so much glorified, is that a Man is able aptly to speak according to Art and Knowledge in the Sciences, and this is it by which Men yet still are hardened and bred up, and this I believe was the means of bringing in

(v) 2 Cor. iv. 4. (w) John ix. 41. (x) Acts i. 7.

(y) Acts xvii. 29. 1 Cor. xxi. 33. Tit. i. 12.

abominable Errors that the Earth hath drunk in, both in Doctrine and Practice, and so have occasioned those noisome Lusts that are in Men in perdition (2), that the Man of God is to fly, as before, holding the tail of the Dragon (4), and suiting with this great Image, which is farther manifested, by comparing the Ministers of Christ, and those together.

Now what Marks they are known by, you may read in 2 Cor. viii. 13, the 3d to the 11th verse, where, as in a looking glass, you may behold the true picture both of the one, and of the other; by them, approve ourselves as the Ministers of Christ, and give none occasion why our Ministry should be reproved, saith Paul; "in much affliction, in necessities, in distress, in stripes, in imprisonments, in tumults, in labour, in watchings, in fastings, by patiences, by knowledge, by long suffering, by kindness, by the Holy Ghost, above unfeigned, by the Word of Truth, by the Power of God, the armour of righteousness on the right hand, and on the left, honour and dishonour, by evil report and good report; as doers, and yet true, as unknown, and yet known; as dying, and yet behold we live; as chastened, and not killed; as sorrowful, and yet alway rejoicing; as poor, and yet making many rich; as having nothing, and yet possessing all things." These ye see are the marks, which Paul approves himself, with his fellow labourers, to be Ministers of Christ; now, the quite contrary may be read in, that profess themselves so to be; they disprove themselves to be Ministers of Christ in all these things: Where is their patient bearing with the contrary minded, as Paul saith the Servants of God should do (5)? And where are their afflictions which they suffer, with their necessities and distresses? Are they not for the most part full of all outward necessaries? What are they in distress for? many stripes do they suffer, or shall have need so to do, be they obnoxious of their Canonical Obedience? How many, nay, where are their imprisonments that they suffer, or at least need so to do, if they live according to their own Law? And for tumults, they are far from abiding any, as that they are far more ready to make war against others, than to endure them themselves; and for their watchings, which what he means, you may perceive by 1 Cor. iv. 12, that to be sure they are guilty of; and so for their watchings, fastings, and all the rest being duly considered of, we may see a quite contrary fulfilled in them, so that of necessity there will be as vast a difference, as is betwixt light and darkness, and those

(2). Rev. xii. 19. , 1 Tim. ix. 12. (4) Rev. xii. 4.

(5) 2 Tim. ii. 24, 25.

those persons more fitly fitting that description belonging to the **Locbills** (c), than this description of the **Apollon** (d); so far are they from what they pretend themselves to be, as that the Words of the Prophet come truly to be fulfilled in them, that their "Wisdom and their Knowledge perverts them (e)," or causes them to err, and the Wickedness they trust unto; and this is it that lifts them up in their own conceits so far, that they think in their Hearts, and do not to say also with their Tongue, that they are for the Ministrants of the Word, and none else; and the Lord saith, that their **Wisdom** and **Knowledge** is the cause of this their error: and they say, in the means of right understanding: now whether is to be believed God or they, let all judge, especially whenas we see, that the Lord himself is against them for it; in denying others he denies them, saying, "Therefore shall evil come upon thee, and thou shalt not know where it ariseth, &c" All which declares the depth of Woe they ly under: for is not this a woful Thing, that, of the which God hath made a Curse, Men should make a Blessing, and that against his Will; and say that his Mind cannot be known what can be more against him?

In the next place, that being so, that Men taught by God's Spirit are thro' it sufficiently made able to know his Mind in the Word, then it teacheth us not to account any Man any whit the nearer to understand the **Scriptures** by any Human Excellencies, but rather let us be suspicious of him that hath them, for the same, especially if he make use of them in those things: for, as we have seen, they are dangerous to be leaned unto. It is high time that now we should all awake from sleep, and watch in the Spirit, and let the Lord have all the praise and glory of his own Grace, "Not unto us, not unto us, but to his Name be all the glory, seeing it is He only that doth great things (f)."

Also it may teach all men to cease pinching of their Faith on the sleeves of learned men, for there is no good cause why they should do; but to see with our own eyes, seeing that the **Just** is to live by his own Faith, and to believe what the Lord hath said, which is, that he hath hid those Things (g); [that is, the **Mysteries** of the **Gospel**, among which this which now is declared is one] from the **Wise** and **Learned**; and this I verily believe is the **whole** **Doctrine** of the **Gospel**, and which hath against it the **Wise** and **Learned**, opposing and denying of it to be so, and so confirming the words of our **Saviour**; therefore need we not to wait for the **Witness**.

(c) Rev. vii. 14. (d) 2 Cor. vi. 3—11. (e) Isa. xlvii. 10.

(f) Rom. xi. 39. (g) Luke x. 31.

ness to it; but to be glad, and rejoice to see his saying made that He will reveal them to Babes; that is, simple Things in World's eye and account, and with this consideration to over-all contempt that can be cast on us, for the same: For so is it with Men, that they judge that nothing is hid from such and suchas we are to expect the fulfilling of the Prophecy of Mary, that the "Lord will cut off the Names of the Idols, and unclean Spirits of the land, and that while they prophecy, their Father and Mother that begat them, shall run them through with word of the Spirit, and say, Thou shalt not live, because thou st lies in the Name of the Lord (4);" and then shall they be shamed of their vision; and it then shall be known, that their men, by which they are known to be Ministers, are Gangs of deceit; and at that day such Prophets shall be ashamed themselves, as that they shall disclaim themselves for very shame and in any relation to such Prophets, as there the Prophet is, whenas their nearest Friends, with contempt, shall refuse to, and run them through, saying, "Thou toldst us lies in the Name of the Lord (5);" such light it seems shall then appear, as they themselves shall count him no Prophet, that is made so Ian's Teaching. Now this Teaching in question, is but Man's teaching, and therefore when the clear Light appears, they shall be shamed of it, tho' now they prefer it.

Se 3. This consideration also ministers matter of thankfulness, and on our parts, for his exceeding Kindness towards us in Christ Jesus, for that he is pleased to reveal these great Mysterie, such mean and simple Things as we are, whenas he conceals them from the Wise and Prudent (4); This use Christ Jesus himself makes, and gives us to understand the true cause why, and he makes not any Excellency in them, more than was in us, but only according to the Nature of the Gospel, the good Nature of God, which is indeed the only ground of our Happiness: and blessed must needs all those be, who can with our Saviour truly conclude with the same. And so I come to the next; for having found out who are the Learned Men that Peter intends, even they that are Taught by the Spirit of God; it must needs follow, that they who are not such, are the Verters of these and all other Scriptures, to their own destruction; and so this is another observation.

that such as are destitute of the Spirit's Teaching, tho' furthered

Zech. xiii. 2, 3. (1) Zech. xiii. 4, 5. (2) Mat. xi. 29.

blished with Human Learning, are the perverters and writers thereof, and all other Scriptures, to their own destruction. The Truth of this conclusion, appears plainly confirmed to the Pharisees, as our Saviour declares in many particular instances, plainly discovering the blindness of these Learned Teachers in esteeming and preferring of Things less in themselves, than such as were far greater, as the proportion is made betwixt "Gold of the Temple, and the Temple; and the Altar, and that which was offered thereon (n)." and so blind were they, as they counted that most Holy, which the Temple and the Altar made to be Holy; and the same elsewhere appears, that for their Learning, they taught directly against the mind of God his Word (o): We may see the same farther commended to us in the case of Barjesus (p), one full of all subtilty in this kind, but a turner from the Faith, and not to it, and a perverter of the Strait Ways of God. The like is to be observed in those of whom Paul speaks, that would be Doctors of the Law, and " yet by not what they said, nor whereof they affirmed (q)," so Wiser Human Learning did help to make them.

Reason 1. Now from the Word of God, good Reason may be observed farther to confirm this: As first,

Because nothing but the Spirit of God can bring any to the Knowledge of the Word of God; and so faith the Apostle: "I have received the Spirit of God, that we may know the things that are given us of God (r):" and Peter tells us, that " No Scripture is of any private interpretation (s);" but in opposition to that, the Apostle sets the Spirit, and opposes it to the Will of Man, and declares, that the Spirit's interpretation, where it is, is a public Interpretation, and not private; and that Men, tho' endued with great Learning, having not the Spirit of God, can give but a private interpretation, according to the Apostle's intent, let Men judge what they will, tho' it be the Pope, and all his Councils of Cardinals and Bishops, and the rest of that learned rabble: yet being destitute of the Spirit, can give but a private interpretation according to the Apostle's Mind; whereas, if a Man have the Spirit of God, tho' he be a Pedlar, Tinker, Chimney Sweeper, Cobler, he may, by the help of God's Spirit, give a more public Interpretation, than they all; for as Paul saith of Love, the

(l) Mat. v. 21. (m) Mat. xxiii. 16—19. (n) Mat. xxv. 3—7. (o) Acts xiii. 6. (p) 1 Tim. i. 7. (q) 1 Cor. ii. 12. (r) 2 Pet. i. 20, 21.

be laid of the Spirit: That Men did speak with the Tongues of Angels, and knew all Secrets, and had all Knowledge, this is but as a sounding Brass, or tinkling Cymbal, without Sound (a). O wretched creatures! this is the Reason of another Reason in, because this was one end of Jesus Christ's coming into the world, 'that they that see, might be made blind (b):' this clearly appears in the Pharisees, those learned wise Men accounted the common People as accursed, because not knowing Law, and they themselves seeing, blessed ones; and therefore they, "Do any of the Rulers or Pharisees believe in him (c)?" vouching, that the Rulers and Pharisees must needs know the Truth, whence these were blind Guides, as our Saviour saith, and such these took notice of that he so accounted them; and so also those that were blind in Man's sight, as was the blind Man there is given of, he sees the Gift of God, and believes in Jesus Christ for salvation (d); and yet they refuse the Knowledge and Light of the living Man, and rebuked him for being born to Sin, and for vouching about to teach them, scorning that such learned Men as they should be taught of such as he was, though Jesus Christ had made them learned, and given himself for them.

Another Reason is rendered out of the Words:

Reason 3. Because such are unlearned and unstable ones: for before we have seen that such Persons are destitute of the true Knowledge, so also are they in an unsettled and unstable condition, as the Prophet witnesseth, that the Spirit is the establisher; never can they be rooted and established in the Faith, according to the Apostle's saying, seeing they are not founded on the Rock of Jesus, but on the Sands of Human Learning, arising from their own Mind, destitute of the Spirit of Truth, for they have not the Spirit of Christ, as the Truth is in Jesus (e).

Reason 4. Again, it must needs be so, that such must pervert the scriptures, because it is impossible for them to go beyond their own Fancies: Now their Principle is Error, as the following Words shew: and by it they are guided and led, even the whole heap of them, as big as it is; and these shall satisfy Men's Lusts, and draw them from the Faith unto Fables, as the Apostle long ago foretold (f); for such as are themselves of the flesh, turn all things to fleshliness, for that is it which they favour: for to the flesh all things are naclean, their Consciences being defiled as

<sup>1</sup> Cor. xiii. 1, 2. (b) John ix. 39. (c) John vii. 48. John ix. (d) John ix. 39. (e) Col. ii. 7. (f) 2 Tim. iv. 4, 5.

Whereth the Apostle (a) saith unto us, that when our Saviour sent the Jews to destroy this Temple, meaning his Body, or themselves being carnal, understood him to speak of the Temple of Jerusalem: And so the Capernaites, whenas Jesus Christ tells them, "He will give them of his flesh to eat," they being carnal, can bear it, but all because they are carnal of the Spirit, for it is a spiritual flesh that he intended it (b). And the like is to be seen in "Nebuchadnezzar's" Prophecy, and so it learned Men, being Teachers, and a Ruler of the Jews, this Man, for all time, when Jesus Christ calleth him that "He must be born again, otherwise he cannot enter into the Kingdom of God;" "no seeing" doth put them into the Natural Birth, demands how that could be, when a Man, when he is old, should craver into his Mother's womb, and be born again? His answer was the of the spiritual flesh of the Mind of Man Christ in his Word.

Another Relation included in the Word, is, (c) another.

Reprobate. Because such Persons are usually Vessels of Whom prepared to Destruction: therefore they drive away from themselves the life in them that are saved, but is the labour of death to them to perish; Yet would I not from hence have any to conclude, that God's Salvation to learned men, as some in effect have affirmed (d) of me, for the Scripture is against it, as is already shewed from the Apostle, though they are not many (e). But this Reprobate in the world: Work that a carnal Man can undertake, to meddle with the Scriptures, seeing that he abideth not, and that is his own destruction, for the Word is a Sword, two Edges, which whosoever that is carnal meddleth with, it cutteth his heart, to harden it against the day of wrath. And so I conceive the point is clear and plain, that Men who have the Spirit of God, though furnished with natural knowledge, do not the Services of their own salvation, as I said, (e)

Objection. But how then shall we be demanded, How know we whether we have the Spirit of God, or the Spirit of the world?

Answer. "He that hath the Spirit of God is a carnal Whoreson" (f) seeing that the Spirit is Truth, "now this agreeing, as it doth the Word, which is not any other Testimony of itself, because the Witness of God, and that is the greatest, as saith John, "the Spirit beareth witness (g), for the Spirit is Truth: And he that thereby we know that He abideth in us, even by the Spirit he hath given us (h)." (i)

(a) 1 Cor. i. 15. (c) John vi. 53, 60, 63. (e) 1 Cor. i.

(b) Rom. ii. 5. (f) 1 John v. 6. (g) 1 John iii. 24.

ext, it is to be known by, its Operations and Works, as follows of spiritual Things. " They that are after the flesh, Faith: Apostle, favour the things of the flesh; and they that are after the Spirit, the things of the Spirit (1)." And again, " The Spirit is for righteousness sake, and is said to be of a quickening and a purifying nature for righteousness. The Fruits of it are manifested in other places (2). Now these Things being high up, do witness for God against Error, tho' it should fall up with never so high a hand. And yet here (methinks) [the worldly, Learned Men laying to me as did Zedekiah (3).] went the Spirit of God from them, to such as I speak of. Ans I answer, that with Zedekiah, such persons do but for the nation, and take for granted, like him, that which they never saw, for that could never depart from him which was never with him; therefore tho' he were great, and his companions many, as is said (4), and that Micahiah was but one poor Prophet alone, and yet of the King, yet he had the Spirit of God, whereas all these were led and ruled by the two Kings; and tho' Jesus Christ is learned ones cannot be believed by the great and honourable Prophets of the World, but by Zedekiah's shall be smitten on the cheek, when by them thus Question is demanded of the Lord's Servants; yet this answer may be given them, that whences they to hide themselves in secret, and to be ashamed of their Victory, and that the Seven Last Plagues came to be fulfilled a. Spoken of in Revelation (5), then they shall find the truth of the Testimony, that is born against them, in that in the mean time the Servants of the Lord are committed to prison, there " to eat the Bread of affliction, and drink the Water of affliction," for their Testimony, 1 Cor. 2. But tho' it be granted that Human Learning is no understand the Mind of God, yet is it not useful to furnish him words to express ourselves in the delivery of the Gospel? Answer with Paul, that the whole " Scripture is given of God, profitable to make the Man of God absolute, and thoroughly fitted to every good work (6)." Whence I conclude, that if Scripture be perfect and absolute for every good Work, then so for that, so that then there is no need of Man's Wisdom in the Ministers of God. And so saith the Apostle, that he had the Gospel " not with Wisdom of Words (7);" if not Wisdom of Words, then I conclude, they were pedantic, and

(1) Rom. viii. 5. with 10, 11.

(2) Gal. v. 22, 23.

(3) Kings xxii. 24. (4) Kings xxii. 6. (5) Rev. xxi. 2.

(6) 2 Tim. iii. 16. (7) 1 Cor. ii. 17.

so much the next Words declare: "Let, both he I should as the Cross of none effect." And again, "I, brethren, faith when I came unto you, came not with the Excellency of Word or of Wisdom (a)." bewising us the Counsel of God, forbidding himself from it, deaying that his Preaching "it had in the iudgement of Man's Wisdom," but on the contrary, "in the plain evidence and demonstration of the Spirit." And tho' in all this, we would think the Apollie had said enough in this Matter for manner of delivering of the Truth, yet for all this he hath done with it, but minds it yet again, laying, "Which thing we know them to we also speak, not with Words which Man's Wisdom teacheth (b)." And so again, lightly passing over the Words of the false Teachers, as not worth the knowing or regarding, therefore he saith, "When he comes he will know, not the Words, but their Power (c)." And so again, he condescendeth the false Teachers so far, as to confess, that "He was rude speaking, but not so in knowledge (d):" By all which places plainly appears, that Man's Wisdom is to be rejected, even speaking the Word of God, and that none are to affect any excellency that way, but to content themselves even with the use of the natural abilities they have, without any art or skill in learning.

Object. 3. But Apollo is said to be "an Eloquent Man, mighty in the Scriptures, Acts xviii. 24.

Ans. And so doubtless was Paul and Moses, and those mentioned in Acts xix. and yet as I have before manifested, that in all these came to receive the Faith, they forsook and contented all that; so I believe was it ever with this Man, that when he came to be taught farther in the Knowledge of Christ, that then became more and more suitable to the rudeness and simplicity of Preaching the Gospel, as well as Paul, for never afterwards we read that he was commended by that Term, for such man of Excellency was proper to the Law, and not to the Gospel any degree. But secondly, take it for granted, that he perished in his Eloquence, yet it appears that it was such as to be not attained by being mighty in the Scriptures: And this also far justifies a former Answer, that the Scripture alone is sufficient furnish us with Expression. So now the Point remaining, That Men destitute of the Spirit, having Human Learning, pervert the Scriptures to their own destruction. This in the place may teach

(a) 1 Cor. ii. 6, 7. (b) 1 Cor. ii. 13. (c) 1 Cor. ii. 12. (d) 1 Cor. xi. 6.

## The SPIRITUAL TEACHING.

¶ 2. All Men, that are without God's Spirit, how Wise and  
and otherwise they seem to be, to beware of meddling with  
enemies: it is the world's Work that pollutes they can do it,  
for in so doing they mingle with that in which themselves do,  
and so wound themselves: for it is 1<sup>st</sup> A sharp Two Edged  
Ed." and they having no Skill to handle it, to be sure to smit  
especially wound them to their own Detriment, but seeing this  
bias is, as that they have nothing Ease nor rest, nor the same to  
stand it, therefore I will make no more of it.

¶ 3. In the next place, take notice, that such Persons without  
God's Spirit, whatever they be, else, yet they are both unlear-  
ned, and unskillful Men, according to the Mind of God, so the Un-  
der is called by Paul an Unlearned Man (1); and so much as  
James tells us of a Fair-pledge Man's inconstancy, that he is  
not like a wave, and is unstable in all the ways of Religion (2).  
Indeed wanting the Spirit to establish him, he is driven hither  
hither of every blast and breath of Man's Wisdom, and so  
Experience, without any more Scriptures, daily proves out  
change of Orders and Ordinances of Religion. How con-  
trary have many wise worldly Learned Men been of their Stability,  
being brought to yield to them of less, whereas the raging Waves of  
the Sea have roared but a little, how have these Men fallen,  
their supposed Stability and Stedfastness? So that instances  
I do not name, every one's small Experience can bring forth  
it; but from all this there is given us to see the Scriptures  
read before our Eyes, for our Consideration, and their just  
Action.

¶ 3. Now in the next place, I will manifest in some few par-  
ticulars, how these Learned Men, but according to Peter's inter-  
preted Men, do pervert the Scriptures, making these interpre-  
tations as carnal as themselves: for whereas the Scriptures speak  
of learning, and so by it do for the most part command unto it,  
learning of the Spirit of Truth, as before we have seen from  
the Text, and many other places, these Persons, privately apply  
to Human Learning, and the Texts are all the more easily  
perverted: and in this kind many judgments are easily perverted.  
First concerning the Church, whereas the Scriptures  
authorize Christians to gather themselves together in Christ's  
name, and so have the Presence of God's presence in so doing (3), yet  
they presently deny to be the intent of the place, but say it is

is to be meant of two or three come together in performance of Prayer, or such like, contrary to the scope of the place, which treats only of such as are in Church-Order, and have committed to them the Power of Binding and Loosing, with the Promise of Christ Jesus approving of the same by them; and besides, what in the Scriptures is *Church* Jesus said to be in the midst of any little Churches? And further, whereas the Scriptures speak of *Church*, *Temple*, and *House* of God, applying these sayings to Believers (<sup>1</sup>), and such as are builded on Christ by Faith, they wrest and pervert, in applying these Titles to their Hous of stone and flane, calling them the *Houses* of God, and *Temple* for him to dwell in, tho' the Scriptures are plain to the contrary as Stephen declared to the council long ago, and that from the *Testimony* of the Prophet long before (<sup>2</sup>): And so our Saviour himself to the *Woman* of Samaria, denying for the time to come any such places as the Jews and Samaritans doted on; but unto her, and us, that spiritual service in any place, as he saith himself should please him, tho' it will not give carnal men content. Likewise are not the Scriptures alledged frequently by these Learned Men, for the Nation and People being the *Church* of God, and for the same end, National Observances, as the *High Priest* was consecrated and set apart for the Services of the *Church*; and under him the rest of the *Holy Priests*, with their *Holy Garments* and *Tithes*, and such like for their Maintainance; and for the purpose the Scriptures alledge in a most plentiful manner, both from the *Law* and the *Prophets*, for the justifying of their *National Orders* and *Administrations*: whereas, if it be spiritually discerned, the Scriptures not wrested nor perverted, it will be found true as Peter saith, that not every Nation, nor any more any Nation but, "In every Nation, they that fear the Lord, and none other are accepted of him:" Whereas Christ Jesus himself hath told us that the *Beast* should have Power over every Kindred, Nation, Tongue, and that the *National Cities* should fall, whereas Moses said, "the *City* of God, should never be moved;" as saith the Prophet (<sup>3</sup>); and also the Apostle; by this it then appears, that all such *Scriptures* as are alledged for the Maintenance of a *National Church*, are either misinterpreted, or perverted.

(1) *Levit.* vii. 11. 13. *2 Cor.* viii. 13. *Phil.* cxxix. 13. *Rev.* viii. 1. *Rev.* vii. 1. (<sup>2</sup>) *2 Cor.* vi. 16 with *Heb.* iii. 1. *1 Pet.* ii. 5. *Acts* vii. 47, 28, 50. *Heb.* xvi. 1. *John* iii. 22. *Mat.* xviii. 20. *Acts* x. 14, 15. *Rev.* xiii. 7. *Rev.* xvi. 1. *Phil.* cxxv. *Phil.* ii. *Heb.* xiii. (<sup>3</sup>) *Rev.* viii. 1. *Phil.* vii. 6. *Rev.* i. 6. & v. 10.

Church, are perverted, seeing that long since the Lord hath  
set it, now accounting a Company of Saints in fellowship with  
it, to be Mount Zion that shall never be moved; and these  
are made Kings and Priests to God. The like we may see,  
Ministers of the Church, seeing that they were of old times  
in the Church, to be honourable Persons in outward Honour and  
for their Names Priests, for their Callings above the rest  
the People, a distinct Body of themselves; for their Apparel,  
and in their Administrations from other of the People; and  
their Maintenance, by Tithes and Offerings (y); all which  
respect to Christ, and were in him to have their End; as the  
Apostle declares (z), as being but Worshipt Rudiments.

These Men, tho' they profess themselves Ministers of Jesus  
, and under the Gospel; yet Child-like, as under Tutors and  
Governers, do yet observe these Things after the Rudiments of  
the World, and so suitably to the Gospel, cannot abide to approve  
themselves to be Ministers of Christ, by such Marks as his Word  
is, as we have before considered; but they must be Men of  
the World, and such as are distinct from others in their Apparel,  
Maintenance, and such-like (a); Dishonour, and Reproach, and  
poorness, and living on meer Alms, they cannot brook; but they  
are far from working with their own Hands for their own Ne-  
cessities, as the Apostle requires that the Ministers of the Gospel  
should do (b); as that they wrest the Scriptures of the Law and the  
Prophets, hailing in as it were by the hair of the head the Scrip-  
to speak for them and their delicious Living, faring like Dives  
full of misery every day; whereas the Elders of Jesus Christ should  
be Flock of God, not caring for it for filthy lucre, but of  
the Mind (c).

Leaving these Things, and such as these are which declare  
to be more suitable for Moses and the Law, which tends  
to Wealth and Bondage; then such as are Ministers of Christ, and  
Partakers of the Liberty of the Servants of God; I will  
of some Things that are indifference among them and us.

I know it is usually objected against us, because of our de-  
parting, out of the Words of Peter to our Saviour, being made  
unto him shall we go, thou hast the Words of Eternal Life (d);  
whereas is concluded against us, if the Peter be not perverted  
we, in leaving them, do forsake Jesus Christ, wherin they  
are to be saved. (e) Gal. iv. 12. (f) Cor. viii. 4. — 1 Cor. viii.  
Acts ii. 39. 1 Cor. xii. 13. (g) 1 Pet. v. 14. (h) John v. 20.

take it for granted, that He is with them, and not with them for forsaking them; whereas the Text is clear to prove, that the Words of Eternal Life are in Him, in himself sufficient: 11 The Words that I speak, are Spirit and Life (a); And this who denies, that He that hath the Son hath Life, he that hath not the Son hath no Life: But let not the Text be twisted, yet what Paul is here that Antichrist hath the Words of Eternal Life, and yet there is no forsaking of him: and yet all that know wherein difference lies, know that this is the Controversy, and how in these Persons, thus forsaking to go to Christ, and to the Words of Eternal Life, leaving the Lord behind the Testimony, and setting up the Law among his Disciples (b); Is that 'till it can be proved, These leave Christ, and forsake the Words of Eternal Life, the Text must be taken for ~~now~~ other, but to be perverted, a Vail drawn over it, to bewile the Simple.

Objec. 1. On this same Head hangs another great Except against us; which is, Where we had our Conversion (if we have any) if not among them; and so taking it for granted, that we had it among them, a great outcry is made against us, as if we had stolen their Gods, and done them great wrong; and for this purpose, this amongst other Things is alledged, that, that Christ which is able to bring us in able to bring up.

Now, for Answer hereunto, it is to be minded, that Conver-  
deth properly belong to the Word of the Lord (3) : Now the  
Word by which we are all Begotten, is the proper Portion of the  
Church of God, as diverse Scriptures declare (4). Hence then  
must needs follow, that whosoever are Converted to the Lord  
thence by virtue of their conversion belong to the true Church, be-  
cause as it is before said, the Word is hers, and therefore they are  
to cleave to her, and forsake the rest. Now, where there were Conver-  
ted, and that for this Reason, because the Lord himself is said  
to come, when he visiteth the People, that the Man was born there  
that is, in Sion, the Church of God, that then the Men were Con-  
verted in Mountains, in Britain and Palestine, unto the Lord who  
was coming. And hence the Converted Men were born in Sion, the  
Church of God, now all God's People throughout the world are  
converted, and have no Country at all, for their Conversion, be-  
cause the land where they did formerly stand, the land that is in Jordan

(a) John vi. 62. (f) Isa. viii. 36. (z) Psal. xix. 1.  
Balaam. 1. 14-16. 20-22. Tiber. 1. 13. v. 13-15. 12. (Psal. xxviii. 13, 14.  
Balaam. 1. 14-16. 20-22. Tiber. 1. 13. v. 13-15. 12. (Psal. xxviii. 13, 14.

In the Converts, that they are Exhorted to leave those Places where they were Converted, and so they did, as the Scripture witnesseth in many Places, which might be noted (1).  
 Now it is to be minded, that God himself counts all the Faithful belonging to the Woman, the Church of God, as appears in the vision (2), where the Man child, as is evident by other places, is all the Faithful, even the whole Church of God (3): This Child of God, and his Man child, is called his People. The like is in Mat. xvi. 7, 8. where the Man child is interpreted to be the Nation of Children, including all the Faithful. Now this Child is said to be in Travail, Crying, and in Pain, according to the scriptures, I am content the Child shall be acknowledged yours, if it be in jollity, and without sorrow, putting the others to pain, ready to cut the living Child in pieces: How then can I acknowledge it for the true Mother? Whereas also the Apostle saith, That Seed that is from above is the Mother of us all, and she is not yet gendred to Bondage, but to Freedom, as saith the Apostle (4), and therefore it appears that every Child's Conversion doth command him to make speed to that Church which consisteth of such as are faithful in Jesus Christ, as being the proper Inheritance to which all belong, and to know that all such Places as are alleged to be otherwise, are but wretched and perverted, tho' never so fair, so be it be set upon them: for God, ever since the beginning, hath set a Chasm betwixt the Seed of the Woman, and the Seed of the Serpent, and accursed shall all they be that join those together that hath so far separated: and therefore let none of God's servants be with one Foot on Mount Sion, and another on Babylon, till which is halting be turned out of the Way. Heb. xiii. 10. Another Objection against us, is brought in the Defence of your Ministry, after this manner:

That Ministry that doth the Work of the Ministry of Jesus Christ, spoken of in Ephes. iv. for the perfecting of the Saints, is a true Ministry, but your Ministry (you say) doth the same Work, &c. 4. Was it the Work of the Ministry of the Apostles, or of a Divine Service, Church Women, Marry, and Bury the Dead, such like Services as these are? Did the Apostles perfect the same after this manner? For who knoweth not but that this is the substance of what your Office of Ministry teacheth you? As Preaching, that may be dispensed without, and a little now and then may serve the turn.

Be-

(1) Act. viii. 40. x. 44. (2) Rev. xiii. 4, 5. (3) Exod. iv. 22, 23. Exod. v. 1. (4) Gal. iv. 24.

Besides, as is granted, you Offices are not the same above mentioned that Jesus Christ from on High gave Gifts unto, for you others that the Scripture speaks not any otherwise of, than in Name of Blasphemy (1); but yet see, Power and Work of Ministry, which you lay as equivalent to that of the Apostle your gathering of the Saints together, taking it for granted, that they, who do you Convert them from? if from the power of Satan, as you would seem to imply, into the Kingdom of Christ the Apostle, then by your own grant, is it your Power distinctly you found them, and the truth is, where you left them, there you leave them; when you found them before Conversion, you professed of them, that they were regenerate, born anew: To whom then do you Convert them, or have Conversion after Regeneration? You also bade these Persons "Take and eat, in remembrance that Christ died for the world to give the seals of Life and Salvation; and yet after all you will minister to them, come to justify the Truth of your Conversion, your Conversion of the People that you lay, have you ever done, and yet when all is done, what you have done, is to minister under the same Church, under the same Bishop, in the same Worship, that they were Convertant before, which I have declared before, that whenas the Apostles wrote, their Converts left their former places, turning their backs, to keep the living God." Now it hath been acknowledged and professed, that the Worship of your Church and the Ministry of it, came out of the Pope's Shop, and therefore it is professed, or else the judgment of God cannot but be upon you, as hath been manifested in the first and second Articles of the Catechism, in the days of Q. Elizabeth; and also, that yet it continueth the same that then it was; and now for this end, as it is reported that a Thousand Ministers in England come to have any to plead Conversion, whose Conversion is not acknowledged, as that the Plague of Pestilence by their own Confession be withheld: seeing that Scripture saith, Sancti o Sicut Preacheris vobis, that "The Lord commandeth Men to turn their Face from every ungodly and unclean creature, from all Filthiness both of the flesh and mind, and to grow up unto full Holiness, in the Image of the Creation of God, as your Saviour interpreteth, by His own words, my Gospeler signed by the Author" (2).

which I have considered, it will appear that the several Sections has all concidually brought for the maintenance of your  
Faith, the best of many Foundations by which the Word of Truth  
is laid, and which will be of a Nail of Wax, contrary to their  
immediate scope to serve your own turns: which who they  
are or whers that are the perversers of them God knows.  
Day will Judge Betwixt the Righteous and the Wicked,  
one according to his Works shall be. In the  
meantime, to me it appears plain, that the Institute of the Spirit  
of God, to be a good Minister, is to be in Men's Judgment,  
to perswade all Scriptures to their own destruction: wherefore  
Untainted simple Men and Women, having the Spirit of  
God in them, shall rightly know them, and God's Mind in  
their great counsels.

Men, seeing that it is so, "that such Men do thinke that the  
Scriptures are to be remembred, this should provoke all that are made of the Earth to  
writ, so with me, "Apostle, that they may thinke me a simple  
Fool (r);" saying, "If thou put thy Brethren in remembrance  
of these Things, thou may be a good Minister of Jesus  
Christ (r)"; if thou put thy Brethren in remembrance of these  
Things? those Things mentioned before, how that  
God hath foretold of Doctrines of Devils, how that Men  
speak Lies through Hypocrisy, &c. As Zachary also fore-  
told the Father and Mother of the Prophet should say, that  
told them Lies in the Name of the Lord (s); if thou put  
thy Brethren in remembrance of these Things, because they are  
to forger them, and thou shouldest be their Remembrance,  
if thou doest, thou shalt be a good Minister of Jesus Christ,  
if thou hast beene nourished up in the Words of Faith and good  
inge; then mark, these Things are not Error, nor Lies, nor  
false Teacher that speakest of them; but a good Minister,  
that hath beene nourish'd up in Faith and good Doctrine; which  
continually Taught by Paul, and heard by Timothy (t): And  
this is to be added what the Apostle saith farther in this place  
declaring that he that confeith not to the wholesome Dec-  
rees that is according to God's will, is puffed up, and knowes no-  
thing, but dotes about Words, and is such a one, as is so far cor-  
rupted by the Flesh, as that he is to be separated from; therefore  
good Ministers, as we see, should be careful of these Things.

(r) 2 Cor. iii. 2. (s) 1 Tim. iv. 6. (t) Zach. iii. 9.

(t) 1 Tim. vi. 3, 4.

10. *Leucosia* (Leucosia) *leucostoma* (Fabricius) (Fig. 10)

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...and the following will provide the best information on the subject.

19. *Leucosia* (Leucosia) *leucostoma* (Fabricius) (1787)

1. The *Journal of the American Statistical Association* is the official journal of the American Statistical Association.

...and the two women from whom I derived my information, were the only ones present. I should like to know if you have any objection to my doing this.

...and, to think that God's Mystery can be explained by  
any one, and so full from your own knowledge, which is

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—To Him whom Honor belongeth to Him be Glory, we  
belong. Give to whom our Lord Jesus Christ, 2000.

the early period of the church of Christ.

But you should also be considerate in writing.

...and the first place to go is to the *Leeds City Library* on Briggate, where you will find a large collection of books on the history of the city.

England. Long a part of medieval England, it was a county of the Kingdom of England from 1066 to 1707, and of Great Britain from 1707 to 1836.

Ind. 1 (1) *elatior* var. *hirsutula* (L.) Voss in *Monatsschrift für Botanik* 1882, p. 102.

→ **Geographie** zählt zu den **Geisteswissenschaften** und zu den **sozialen Wissenschaften**.

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